THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism show the knowledge and use of geometrical symbology. Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical geometrical symbol language.

—H. P. BLAVATSKY

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

The fragrance of the good wafts even against the wind.—*The Dhammapada*

THEOSOPHY

Vol. XLVI **January, 1958** **No. 3**

THE FAR HORIZON

IN these days of gloomy indecision—days when "anxiety" and "insecurity" are the watchwords, instead of the symbols of daring and vision which have characterized former epochs—it is natural for the student of Theosophy to wonder about the apparent "optimism" of H. P. Blavatsky. In the *Key to Theosophy,* she wrote in glowing terms of a time—the twenty-first century, now drawing close—when the world would be a "heaven" by comparison with the nineteenth century. And in *Isis Unveiled* (I, 613) she declared:

> *The religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts.*"

Quotation upon quotation, perhaps not all so direct, but all contributing to this vision of the future, could be multiplied, so that we are not lacking in assurances from the Teacher of Theosophy. What is lacking is rather a sense of progress in the present; or, if progress may be discerned, the terrible barriers which stand in the way of the great majority of mankind—barriers of ignorance, fear, and self-distrust—seem almost too much to overcome in the time which remains for these prophecies to come true.

Yet there is a tendency, perhaps, to assume that the manner of the fulfillment of such prophecies is clearly understood by students: that the leverage of truth which those now on the scene are able to exert is the only force to be felt in the years to come; that the slow growth in numbers of those who hear of and come to know the teachings of Theosophy in the present is typical of what may be expected to happen

in the future; that, indeed, the rocky terrain encountered by the Theosophical workers of today is the only soil in which the seeds of the Wisdom Religion may be planted. Such anticipations, it may be, leave out of calculation the full potentiality of the law of cycles, and omit, also, other factors which should have a place in any view of the future.

For example, the progress of the Theosophical Movement during these interim years since the slackening of the energies released in 1875 has had to be won against the grain of Western civilization. For centuries, now, the Western mind has been moving toward a final polarization which was clearly described in a Mahatma Letter:

> The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and ruin those they ought to protect and guide.

Obstacles of this sort are not worn away in a few short years, nor are the pile-driving blows of H.P.B. now hammering away as they were some seventy-five years ago. Nor, again, is it to be expected that, even with such impacts resumed, the great mass of mankind will rush to embrace Theosophy in the austere purity of its *Secret Doctrine* exposition. What is likely to happen, at best, as the old lines of orientation —according to materialism and theology—begin to dissolve, is that new axes of conviction will establish new fields of opinion, and then, within these fields, another temper of mind and feeling will begin to make itself felt. The great advance, in this case, will be in the disappearance of the massive opposition to Theosophic ideas in the orthodox set of the race mind. The timid and the conforming will no longer fear to consider Theosophic explanations and the grain of the culture will be hospitable rather than opposed to philosophic interpretations of existence.

There is a broad parallel between such changes in entire races and the alterations of attitude which sometimes come to individuals. There

are those, for example, whose "good Karma" brings them into a region of constructive influences, and who find their whole lives changed thereby. Then, to change the analogy, when the ego passes through the diurnal cycle of states of consciousness, he is brought involuntarily to the condition of deep sleep, in which he experiences the elevation of contact with spiritual elements of true being. Again, there are the moments of vision at birth and at death, the natural beneficences of the cycle of incarnation which belong to every reincarnating ego. All these helps result from the operation of the law of cycles. The adept avails himself of such influences through an act of the will, while other men gain them only during the intervals ordained by cyclic law.

But in a cycle of race evolution, there must be corresponding moments, and it must be that the conscious efforts to further the development of mankind undertaken by wise beings are timed with due regard for the natural impetus which becomes available at such periods in the cycle.

It should be noted, further, that in *Isis* H.P.B. speaks of the "religion" of the future; and the Mahatma Letter quoted says that the Theosophical Society was "chosen as the cornerstone, the foundation of the future religions of humanity." This is a suggestion which probably means something different from the idea that the great masses of mankind will turn to specific study of the Fundamental Propositions of the Secret Doctrine. A wide diversity of belief, in details, may remain. A "cornerstone" does not predetermine the architecture of the entire edifice, but contributes, rather, the principle of sound support. Theosophy, we may think, will serve as the occult inspiration of the religions of mankind, which will develop from this beginning according to the differentiations of Karma and cultural background among the various races. The occult or esoteric teaching will remain the same, as it has been from the beginning, but the religions of the world will be *applications* of occult philosophy, limited by time and circumstance, slowly changing, undergoing refinement and development, and unfolding in ways appropriate to the natural evolution of the God-idea. This rule is stated in *The Secret Doctrine*:

> The evolution of the God-Idea proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they

> could grasp the correct idea of the ancients in relation to this most mysterious subject. Otherwise—outside such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. (*S.D.* I, 326)

By such passages in the literature of the Movement, the work of Theosophists becomes more clearly defined. It is not, necessarily their task to engineer the great historical transformations of mankind which are recorded in the pages of history as revolutions and bursts of human development. The labors of Theosophists may be chiefly directed toward maintaining, in the world, those springs of knowledge which, at times of "opening" in the minds of men, may pour their beneficent influence into the world—there to be placed in containers of many descriptions and used to uplift and leaven the multitudes of diverse cultures and human communities which have become susceptible to such influence. At times, Theosophists may be privileged to see and to understand how these mysterious processes of human development operate, but in other cycles—the present one, for example—the workings of evolutionary law may be withheld from view.

The faith of the Theosophical student need not be shaken by the apparent unresponsiveness of the world. His faith is really a faith in himself—in himself as one example of mankind. Having this faith, he can proceed in confidence that the movement of his own heart has parallels in the hearts of other men; that, in good time, his work will bear fruit. A true faith in the self is a faith in others, and in the law under which all men will grow into the light.

PRACTICAL OCCULTISM

Important To Students

As some of the letters in the Correspondence of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(*a*). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—

(*b*). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils they

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Note.—"Practical Occultism," by H. P. Blavatsky, was first published in *Lucifer* for April, 1888, and last reprinted in Theosophy for January, 1943. The Notes, "Practical Occultism" and "Is There No Hope?" appeared in *Lucifer* for May, 1888, and the Foot Note is to be found in *Lucifer* for June, 1888.

take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.[1] These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)— until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery.* For it is the motive, *and the motive alone,* which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart —and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine*

[1] So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

quâ non. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

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1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.,* in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed,* thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves.* Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

[“Lamrin” is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. “To make ready” for *Dubjed,* is to prepare the vessels used for seership, such as mirrors and crystals. The “other selves,” refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*), each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed forever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as “I am the wisest,” “I am more holy and pleasing to the teacher, or in my community, than my brother,” etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while

at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (*i.e.* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (*i.e.,* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from amongst some 73 rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.[2]

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

[2] Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart,* are considered as "laymen."

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on one hand?" Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearance which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: "The key in each degree is the *aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates:—MAN KNOW THYSELF. . . .

PRACTICAL OCCULTISM

"In a very interesting article in last month's number entitled 'Practical Occultism' it is stated that from the moment a 'Master' begins to teach a 'chela' he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

"For the Western mind, steeped as it has been for generations in 'Individualism,' it is very difficult to recognize the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason."—S. E.

EDITORS' REPLY.—The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Guru"? The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil.

For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive,* producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.[3]

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that, I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion. DAVID CRICHTON.

EDITORS' REPLY.—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, "the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature," is far more important and useful than metaphysical and psychological

[3] By "successful practice" I mean, successful to everybody concerned.

Occultism or *Theophany.* And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It *is* possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellent to a free manifestation of Spirituality—solitude is the best condition for study.

Foot Note

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind,* rather than a life according to hard and fast rules on the physical plane. This applies to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable,* since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

Definitions

It is the "mysteries" that the Masters of Wisdom are endeavoring to teach, not a nomenclature, not a proficiency in a merely intellectual system. The "mysteries," the Reality, are in the student himself, from top to bottom, and on all sides. The Great Breath is in him, he is it; all others and all else are it. True Science and Philosophy merely help him to recognize the One, and the "millions and millions of forms" in which It appears during manifestation. Being is the reality of life; Science and Philosophy, its ornaments.

MECHANICAL THEOSOPHY

THE earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtile, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent, he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps

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in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtile relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy.

NOTES ON THE TAO TE KING

AS previous discussions under this title have endeavored to make clear, it is hardly accurate to speak of Lao Tzu as a "moral" teacher—or even as an instructor in ethics. But this is not to say that Taoism has no ethical implications. The fundamental assumption of Lao Tzu is that those who seek the inward truth, or Tao, will learn how to separate themselves from all those peculiarities of human nature which blind them to a vision of the "great principle" of unity. When a man knows the Tao, he feels at one with all that lives, and hence, without the guidance of any rules or commandments, he thinks and acts always from the standpoint of that identity in spirit. He becomes a Sage—whose actions the ethical teachers describe by formulated principles, and whom the moralists counsel men to imitate.

The closest the reader comes to preachment of an ethical doctrine occurs in one of Lao Tzu's isolated sayings where he remarks that "he who embraces unity of soul by subordinating animal instincts to reason will be able to escape dissolution." But the reason for "subordinating animal instincts to reason" is that self-control and knowledge of self are indistinguishable. Discipline is entailed not because animal instincts are to be feared or shunned, but because one must make of himself a unity before he can sense the greater unity of Tao. When the "animal instincts" are subordinated, they have, by virtue of transmutation, become a part of the soul's unity—and no longer have to be directed—acting, instead, only to implement the thought of the Sage.

There is considerable ground for maintaining that Lao Tzu, throughout, is simply attempting to define the "natural man." For, from the standpoint of Tao, man is most "natural" when he does not allow himself to feel separateness. The following passages are illustrative, and occur in the "miscellaneous sayings" of the Lionel Giles (Cunningham Press) rendition:

> A great principle cannot be divided; therefore it is that many containers cannot contain it.
>
> To know, but to be as though not knowing, is the height of wisdom. Not to know, and yet to affect knowledge, is a vice. If we regard this vice as such, we shall escape it. The Sage has not this vice. It is because he regards it as a vice that he escapes it.
>
> To the good I would be good; to the not-good I would also be good, in order to make them good.

With the faithful I would keep faith; with the unfaithful I would also keep faith, in order that they may become faithful.

Even if a man is bad, how can it be right to cast him off?

Requite injury with kindness.

The Sage has no hard and fast ideas, but he shares the ideas of the people and makes them his own. Living in the world, he is apprehensive lest his heart be sullied by contact with the world. The people all fix their eyes and ears upon him. The Sage looks upon all as his children.

I have heard that he who possesses the secret of life, when travelling abroad, will not flee from rhinoceros or tiger; when entering a hostile camp, he will not equip himself with sword or buckler. The rhinoceros finds in him no place to insert its horn; the tiger has nowhere to fasten its claw; the soldier has nowhere to thrust his blade. And why? Because he has no spot where death can enter.

Among men, reject none; among things, reject nothing. This is called comprehensive intelligence.

These precepts establish clear identification with the counsels of the Buddha in the *Dhammapada.* Contempt, or a feeling of superiority, is inevitably separative, and whatever is separative prevents a man from finding this true path. Both Buddha and Lao Tzu used endless variations of the "paring away" technique for discovery of self and, as has before been remarked, this is precisely the method used by Madame H. P. Blavatsky in her statement of the First Fundamental Proposition of *The Secret Doctrine.* Whether one is dealing with the intricate confusions between personality and true Individuality within himself, or with highly abstract metaphysical definition, it is necessary to reflect upon what the Self, or the Absolute—is not.

After Buddhism became largely an exoteric religion, it remained for the influence of Taoism upon the most perceptive Buddhists to draw forth again the subtlety of Buddha's original teachings. What Westerners now call "Zen Buddhism" was a derivation from—or, one might say, a natural blending with—Taoism. In speaking of Zen, Holmes Welch writes that "its roots in Lao Tzu are clear. Zen rejects verbal teaching, disregards logic, 'discards morality,' and regards Heaven and Earth as 'unkind.' It sees no value in 'good deeds.' The only way to be saved is to do nothing about it. Zen believes that salvation, in fact, is a return to our original nature, that no one else can do it for us; and that doing it makes us into the most ordinary and wonderful people." Elsewhere Mr. Welch comments upon the peculiarities of Lao

Tzu's metaphysical paradoxes, and in so doing also provides an explanation, so far as one can be given, of Zen Buddhism:

> There is no question that Lao Tzu's metaphysics are verbal nonsense. But at a non-verbal level, they may not be nonsense at all. He is endeavoring to tell us about something that leaves him at a loss for words. One after the other he tries out everything available as public, common property of human minds and finds that it does not give an inkling of this something. It is neither light nor sound nor mass nor motion nor form nor anything else that is. So, rather naturally, he refers to it as what is not. So far as we have any conception of Being, this something is Non-Being. So far as we have any conception of anything, this something is no-thing. Nevertheless we can know it, each of us, directly. When we do we will understand in what way it is useful, perceptible, and a first cause.

There is value in examining the identical psychological orientation of Zen and Taoism, for here we see how some of the essential perspectives of Theosophy find expression through varying historical media. One who has pondered the sayings of Lao Tzu in the *Tao Te King* is well prepared to appreciate such passages as the following—a summary of the fundamental propositions of Zen, occurring in the concluding remarks of Alan Watts in his *The Spirit of Zen.* Mr. Watts writes:

> Zen is an immediate contact with life, a joining of "self" and "life" into so close a unity and rhythm that the distinction between the two is forgotten, that the desire to possess is abandoned because there is nothing that can possess and nothing that can be possessed. The isolated "self" no longer wishes to grasp at the things which flow by in the stream of events, for it goes forward with the stream and becomes one with it, realizing that all things are but waves in this stream and that to try to clutch hold of them is to make them disappear. From this it might seem that Zen can be defined as the unity of man and the universe, as the rhythm of the mind with changing forms, as a state of "One-ness" in which all distinctions of "I" and "not-I," knower and known, seer and seen, are set aside.

Can one reach a finality of doctrine? Always, wherever one stands, or however one philosophizes, there is "something beyond." Enlightenment is not a mathematical formula, nor any *particular* discipline, but a vision of what Mr. Watts calls "the one true Self." He continues:

> The truth is that in Zen as in life there is nothing at all which one can hold onto and say, "This is it; I have got it." Therefore any book about Zen is rather like a mystery story with the last chapter missing; there is always something which escapes definition, which can never be expressed in words, and however hard we may try to catch up with

> it, it is always one pace ahead. But this is because definition and description is death, and the truth of Zen can no more be killed than the many-headed dragon of the ancient myth which always grew another head as soon as one was cut off. For Zen is life; to chase after Zen is like chasing one's own shadow, and all the time one is running away from the sun. When at last it is realized that the shadow can never be caught, there is a sudden "turning about," a flash of satori, and in the light of the sun the dualism of self and its shadow vanishes; whereat man perceives that what he was chasing was only the unreal image of the one true Self—of That which he ever was, is and shall be. At last he has found Enlightenment.

The greatest of teachers, quite apparently, are never desirous of building a "system" of thought. Their reflections and precepts are rather designed to protect aspirants from the rigidities which systems usually impose upon the mind. An aphorism, paradoxical or not, demonstrates its greatest value when it releases the mind from dependence upon formulas. The aim is not to arrive at a description of what can be, at best, a one-sided vision of Reality, but to disperse the illusions which separate man from realization of his own essence.

Hence, some form of contemplation or meditation is vastly superior to skillful use of dialectic, and when either the Sage or his intuitive disciple goes far enough with the paring-away process, he begins to sense the vastness of the drama of soul. Joseph Campbell sums up the meaning of this stage of initiation, describing how one may pass *from* meditation to a realization of All in the individual:

> This [meditation] is the stage of Narcissus looking into the pool, of the Buddha sitting contemplative under the tree, but it is not the ultimate goal; it is a requisite step, but not the end. The aim is not to *see,* but to realize that one *is,* that essence; then one is free to wander as that essence in the world. Furthermore: the world too is of that essence. The essence of oneself and the essence of the world: these two are one. Hence separateness, withdrawal, is no longer necessary. Wherever the hero may wander, whatever he may do, he is ever in the presence of his own essence—for he has the perfected eye to see. There is no separateness. Thus, just as the way of social participation may lead in the end to a realization of the All in the individual, so that of exile brings the hero to the Self in all.
>
> Centered in this hub-point, the question of selfishness or altruism disappears. The individual has lost himself in the law and been reborn in identity with the whole meaning of the universe.

So, neither the great Zen teachers nor Lao Tzu pretended to "reveal truth." What they did was to indicate a way by which a man may real-

ize that the vastness of truth and the vastness of his own resources are essentially identical. The need for disciplined philosophical thought is necessary, on this view, in the same way that it is necessary for every Soul to pass through the "Cycle of Incarnation, or 'Necessity,' in accordance with Cyclic and Karmic law," in the course of which he encounters "every elemental form of the phenomenal world." The intellect is the chariot for the journey, and without it no increase in realization is possible. But, each time, the final return to Self-discovery comes only when one is willing to put away the tools he has been using. This, we take it, is the message of both Taoism and Zen. Enlightenment, as Plato insists, is always particularly—if only partially—a rediscovery. The evolving pilgrim must broaden his understanding until his vision comprises the significance of every form of life—and it is then that he once again finds within himself a completion of the "grand cycle."

In the *Book of Images* we find a poetic description wherein "Keshara the Sky-Walker," after a long journey, finally comprehends the meaning of his own being:

> "I am the sweet smell in the earth. I am the taste in water. I am the breath of all breathing. From Me come memory, knowledge. All that is, is the image of Myself.
>
> "As dreaming is the image of waking, so is the waking world the image of the real. I am this. I am that. I am thou. I am not to be remembered. I am not to be imagined. All that is, springs from me; I do not spring from them.
>
> "Farther than far am I when sought in memory. More hidden than darkness am I when sought in imagination. More unendurable than endless repetition am I when sought for in works. Heavier than matter am I when sought for in forms. More bitter than aloes am I when sought for in separateness."
>
> Suddenly, as assuredly is written in the commentary, the ultimate division of time returned upon Keshara, expanded like a glowing sphere, became the eye of wisdom, and he saw all things in the light of the Real.
>
> Keshara, once more seated upon the cross-piece, became the Sky-Walker, for he had found that which was lost.

NUCLEAR PERSPECTIVES

THE function and purpose of the *nucleus,* that central mass of ethereal substance embedded in the protoplasm of the cell, has long been known to students of applied biology, at least in some degree. But the store of *power* locked up in this infinitesimal point, though suspected for years as being considerable in extent, has only recently begun to be appreciated, though not yet fully understood in its scope and potentiality.

The septenary nature of the Universe, extending from Spirit down to the physical world in which we live, renders matter or substance sevenfold in its constitution and being, and each of these divisions may again be sub-divided into seven. The nuclear energy of present-day atomic research, it may also well be, belongs but to the higher sub-divisions of the seventh or lowest plane—the purer and more refined planes of substance being utterly beyond reach of either physics or chemistry as presently constituted. Even the *vril* of Bulwer Lytton's Coming Race, or the terrible sidereal Force known to the Atlanteans as MASH-MAK, and allegorized in the *Puranas* and other Oriental works in the fable of "Kapila's Eye"—whose glance made a mountain of ashes of King Sagara's 60,000 sons—even these manifestations of energy pertain undoubtedly but to the lower degrees of septenary Force. The forces of the one pure Spirit, of the higher occult realms of Nature and of Man, says H. P. Blavatsky, belong only to the harmless, the wise, and the pure in heart.

The period of evolutionary development upon which the human race is just now entering may come in time to be known, according to some thinkers, as The Nuclear Age. Hiroshima and Nagasaki, they say, ushered in a dramatically new era of civilization and achievement, only the faintest dawn of which is as yet opening up to view. Untold resources of power await human command, and the development of these resources is certain to bring change. Shorter work-weeks with more free time for pleasure; new and more practical forms of labor-saving equipment; faster and safer means of travel, so that whosoever will may spend week-ends with friends on the opposite side of the globe—all this and more, say the prophets, is conceivably within reach of mankind in the not too distant future, and all made possible through release of *nuclear* force.

Theosophists, likewise, have reason to think of this newly-born period as The Nuclear Age, not because of detonation of the A-bomb at Hiroshima, but because of something far more dramatic, from the occult point of view, that transpired in New York City in 1875. In that year, which was two years before publication of H. P. Blavatsky's first great work, *Isis Unveiled,* the original Theosophical Society was established, with three declared Objects. The very first idea expressed in these Objects—the first call, one may say, from the theosophical trumpet of this era—was for nuclear formation: "To form the *nucleus* of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." There were no world-shaking explosions recorded on seismographs thousands of miles away when *this* nuclear impulse was given; there were no promises of less work and more play; no lures of far-away travel held up before students to send them scurrying over the face of the earth, at the expense of duties at home; nor were thousands of fellow human beings killed or maimed in the initial blast. The launching of the Theosophical Movement of 1875, with its three declared Objects, caused little commotion on the plane of material life—spiritual impulsions seldom do—nor did it offer glowing attraction to the personal ambitions of any man. Its appeal was to the soul, not to the personality; its call was to work, not to play—though its work is said to be of a most joyous and soul-satisfying kind; its promise, an eventual heaven on earth as compared with what we know today.

Time was, not so many years ago, when force was thought of in terms of size—the bigger a thing was, the more powerful it was considered to be. How could anything so minute as the atom be conceived of in terms of energy? How could anyone ever bring himself to suspect that the innermost kernel of things—the *nucleus,* so-called—might one day prove to be a veritable reservoir of power, capable of changing the world? Nuclear physics, in its meticulous work of research and experimentation, has practically destroyed the commonly accepted meaning of the term *size,* at least insofar as its relationship to power and force is concerned. It now remains for the idea to be destroyed philosophically as well, as being one of the greatest of manasic delusions. For in the eyes of Truth and Reality, how can there be any such thing as either size, space, or time, as men think of these terms? Whatever is said to be "big" or "little" is only so by comparison with something else. And the same is true likewise of distance and of time.

All there are relative terms, drawing whatever of reality they seem to possess from sense perception, and having no existence outside the brain-mind which conceives and measures them.

Two basic schools of thought, during the past few decades, seem to have dominated men's minds with respect to force: that of those who believe that the greatest measure of power is to be achieved through the process of building up and increasing from the outside (the idea of *size* again), and that of those who hold the opposite view —that the real source of power is *within,* and that its release is to be effected, not through the building up of form, but through breaking down; not through enlargement, but through *attenuation.* These two schools of thinking will be found to prevail in almost every field of human endeavor—in education, religion, health, physics, etc. Is it not true, for example, that among educators the *avant garde* is gradually giving up the outworn practice of *cramming,* in favor of the age-old Socratic method of drawing out the knowledge locked up within? Is it not a fact that physics, chemistry, and biology are moving in the direction of metaphysical research, which is destined in time to sweep away the last vestiges of materialism? And who can deny the rapidly growing interest in the science of homeopathy, whose principle is that of atomic or nuclear essences? Hahnemann and Mattei were both wise men in their day, for they clearly demonstrated that through the process of *attenuation,* through division and sub-division of the body corporate of a given substance, the vital essences within may be released, and made to act directly and interiorly upon the causative factors of disease. Whatever of curative power any element possesses, according to Hahnemann, resides in its subtle essence alone, and not in its material form.

Every great sage, likewise, as well as every writer whose work has had a moving influence upon society, has followed (without calling it such, perhaps) the principle of *attenuation*—the attenuation, in this case, of *ideas,* the stripping off of the ornamentals and non-essentials surrounding the issues discussed—and arriving thereby at underlying principles. Basic, universal principles, thoroughly unencumbered and denuded of side-issues, are powerfully homeopathic in nature, for they reach directly into the minds and hearts of aspiring individuals, healing their souls.

Sectarian religious organizations, evidently, have yet this lesson to learn, have yet to realize that mere growth in membership, which is a

building up "from the outside," is no real sign of progress or power. True religion cannot be injected from the outside, as by inoculation. To be true, religion must be pure and free of routine orthodoxy, welling up from within the individual himself. Only then does it become a living, guiding principle in one's life. In the degree that organizationalism in religion is nullified and stripped of every element of dogmatism and of imposed authority, in that degree perhaps will it be possible for essential nuclear Truth to penetrate the gloom, and thus illumine men's hearts and minds from within.

Forms, therefore, of whatever description, would appear to be simply *carriers* of the more subtle essences contained within. The more the form is subjugated and made subservient to its inner essence, the nearer the approach to reality, and the more successful will be its destiny. Might this be one meaning of St. Paul's statement that "the letter (form) killeth, but the spirit giveth life"?

Captious critics of the Theosophical Movement of this age point to the relative obscurity, the seeming lack of recognition, of its work in the eyes of men. Some, even admirers of its philosophy, shy away from affiliation because of the apparent absence in its midst of world-renowned figures who can speak with "authority." Even theosophists themselves are sometimes tempted to complain of the Movement's slow growth in numbers. Greater effort, they contend, should be expended along the line of campaigning for new faces. These kind friends and fellow-associates seem to forget, or have never taken time to realize, that the Theosophical Movement is strictly *nuclear* in its nature, that its power and potentiality for good do not depend upon its *size,* but rather, like any nucleus, upon the faithfulness with which it reflects, or transmits, the life-giving potencies of its essential being. Growth in living organisms is ever and always by accretion, by the attractive, transforming power of its *nucleus,* which of itself remains hidden, relatively stationary, and unperceived.

One of the chief functions of the Three Objects of the original Theosophical Society would seem to be to enable men to subjugate their own natures, to break down and destroy the divisive walls of race and creed prejudice, so that the innate healing powers of brotherhood, peace, and cooperation may prevail. An important function of the Three Fundamental Propositions of the Secret Doctrine might be that of providing nuclear germs and inspirations for countless new enterprises, so that all who will may undertake the work of rebuilding

on a firm foundation. For it is not until the *nucleus* or foundation is laid that the real task of rebuilding can begin. Therefore, says H. P. Blavatsky, "we labor for the brighter morrow."

The success of every great scientific or religious movement, and likewise of every practitioner of the magical arts—from the theurgic healers of *Ascelepieia,* to Christ and the Egyptian *Therapeutae,* down to Mesmer and his usually dubious successors, the hypnotists—has been due in every case to the conscious or unconscious manipulation of *nuclear* force in one or another of its correlations. And this force, whether it be called the "breath of Cybele" of ancient Greece, the *Akasa Tatwa* of the Hindus, or the atomic power of present-day research—and whether its release be effected from the material side, *selfishly,* or from the spiritual side, *with love*—is in reality a manifestation of the One Universal Life Principle, the manifested God in Nature, which is the *fons vitae* of all that lives and breathes. Even the greatest of adepts, writes H.P.B., can hardly say where its potentialities must stop.

> Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.
>
> And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms. (*The Voice of the Silence.*)

Intuition

One-story intellects, two-story intellects, three-story intellects with skylights. All fact-collectors are one-story men. Two-story men compare, reason, generalize. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.

—Oliver Wendell Holmes

THE EGO

EGO, a Latin word, indicates "Self," the consciousness in man, teaches the existence of two Egos in man, the mortal or per- teaches the existence of two Egoes in man, the mortal or personal, and the higher, the divine and the impersonal. It calls the former "personality" and the latter "Individuality." When unqualified, and esoterically, the higher Ego (Manas) means the sentient reincarnating principle in man. When qualified it is called by Theosophists Buddhi-Manas, or the Spiritual-Soul in contradistinction to its human reflection, Kama-Manas. In other words, Manas, the Mind-principle is only the Spiritual Ego when merged *into one* with Buddhi.

The mystic name of the higher Ego is, in the Indian philosophy, *Kshetrajna* or "embodied Spirit," that which knows or informs *kshetra,* "the body." The higher Manas or Ego is directly related to *Vijnana*— "perfect knowledge of all forms of knowledge," whether relating to object or subject in the world of causes and effects. The essential nature of the Manas-Ego—mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, is most difficult to realize, still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. Manas is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer. Yet the divine man, the re-incarnating Principle, is indestructible throughout the life cycle; indestructible as a thinking Entity and even as an ethereal form.

Our Ego lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. In the thoughts of the real man, or the immortal "Individuality," the pictures and visions of the past and future are as the present. Nor are his thoughts like ours, subjective pictures in our cerebration. They are living acts, and deeds—realities, present actualities—even as they were when speech expressed in sounds did not exist; when *thoughts were things* and men did not need to express themselves in speeches. At one period men instantly realized themselves

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NOTE:—Collated from standard theosophical sources.

in action by the power of Kriyashakti, that mysterious power which transforms instantaneously *ideas into visible forms.* Such were as objective to the "man" of the early third race as objects of sight are now.

Man, philosophically considered, is, *in his outward form,* simply an animal, hardly more perfect than his pithecoid-like ancestor of the third round. He is a living body, not a living being, since the realization of existence, the "Ego-Sum," necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. The physical man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum and alter ego* in its next incarnation. *The Secret Doctrine* shows that the Manasaputras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. It is not the personalities that periodically clothe the self-sacrificing Ego, which are the real sufferers, but verily the innocent Christos within. So long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thraldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of *things in themselves*—or *Substance.*

Lower Manas, the personal Ego, is the ray which emanates from the higher Manas or permanent Ego, and is that "principle" which forms the human mind—in animals instinct. Kama is the seat of the personal Ego. The lower personal Ego is the physical man in conjunction with his lower self, *i.e.,* animal instincts, passions, desires, etc. It is called "false personality" and consists of the lower Manas combined with Kama-rupa, and operating through the physical body and its phantom or "double." The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or Manas tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi conquers, and carries Manas with it to the realm of eternal Spirit. Manas tries to follow the light of Buddhi, but often fails.

Atma, the highest Self, is the inseparable ray from the Universal One Self. It is the God *above,* more than within, us. Happy the man

who succeeds in saturating his inner Ego with it. The spiritual *divine* Ego is Buddhi in close union with Manas, without which (union) it is no Ego at all, but only the Atmic *Vehicle*. Buddhi is the mold of the "garments" of Atma, because Atma is no body, or shape, or anything, and because Buddhi is its vehicle only *figuratively*.

The human Ego is neither Atman nor Buddhi, but the higher Manas: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in its higher spiritual sense. The ancient works refer to it as Karana Sarira, on the plane of Sutratma, which is the golden thread on which, like beads, the various personalities of this higher Ego are strung. Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man. Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating to the Monad, shares its immortality. Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing. The Soul, collectively, as the upper Triad, Atma-Buddhi-Manas, lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.

Like alone produces like. The earth gives man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are *often the animating principle*. SPIRIT (Atman) is one —and indiscrete. The two higher principles (Atma-Buddhi) can have no individuality on earth, cannot be man, unless there is (a) the Mind, the Manas-Ego, to cognize itself, and (b) the terrestrial false personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *fifth* and *fourth* principles—Manas and Kama-rupa—that contain the dual personality: the real immortal Ego (if it assimilates itself to the two higher), and the false and transitory personality, the mayavi or astral body so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a full terrestrial existence. Incarnate the Spiritual Monad (Atma-Buddhi) of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—i.e., in a two or even a three-principled body composed of its Sthula Sarira, Prana (life-principle), and Linga Sarira—and, if it lacks its middle and fifth principles, you will have

created an idiot—at best a beautiful, soul-less, empty and unconscious appearance. "Cogito—ergo sum"—can find no room in the brain of such a creature, not on this plane, at any rate.

In calling the animal soul-less, it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving Ego-Soul, i.e., that principle which survives after a man, and reincarnates in a like man. The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no Devachan of course. It has the *seeds* of all the human principles in itself, but they are *latent.*

The great mystery is that the higher and the lower Manas are one —and yet they are not. The higher Manas or Ego is essentially divine, and therefore pure. No stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its lower Ego. Yet by the very fact that, though dual and during life the higher is distinct from the lower, the "Father and Son" are one, and because, in reuniting with the parent Ego, the lower soul fastens upon and impresses upon it all the bad as well as good actions, both have to suffer,—the higher Ego, though innocent and without blemish, has to bear the punishment and misdeeds committed by the lower Self together with it in their future incarnation. The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. The Spiritual "I" is immortal but from the present self it will carry away into Eternity only that which has become worthy of immortality, namely, *the aroma alone* of the flower that has been mown down by death. During the hours of his post-mortem *life,* when disembodied, he stands face to face with truth and not with the mirages of his transitory earthly existences. While perfecting itself, though gradually and slowly, the Ego follows undeviatingly the path to its last transformation when, having reached the goal, it becomes a divine being. The Ego, progressing *in an arc of ascending subjectivity, must exhaust all the experiences* of every plane. But not until the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic state—not until then is scaled that peak of Omniscience—the unspeakable mystery of that which is called by the Vedantins, the *Parabrahman.*

Manasic consciousness is spiritual—and it is sentient. There is a spiritual consciousness when Manasic mind is illuminated by the light of Buddhi, that which subjectively perceives abstractions. There also is the sentient consciousness (the lower Manasic light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and being in its turn equally dependent on them, must of course fade out and finally die with the dissappearance of the brain and physical senses. It is only the former kind of consciousness, the spiritual, whose *root* lies in eternity, which survives and lives forever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to persons whose physical brain and memory are in closer relation and sympathy with their higher Ego. If the personal Ego is *in touch* with its higher principles . . . veils of the higher planes are drawn aside.

According to Patanjali, "*Ishwara,* the Spirit in the body, is the preceptor of all, even of the earliest created beings, for He is not limited by time." Mind, though assuming various forms by reason of innumerable mental deposits (of the karma of past existences), exists for the purpose of the soul's emancipation and operates in co-operation therewith. Mind is a name given to the sum of the states of consciousness grouped under thought, will, and feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance. These modifications of the mind are always known to Ishwara, the presiding Spirit, because he is not subject to modification. Through all these changes to which the mind and "soul" are subject, the Spiritual Soul, Ishwara, remains unmoved, the Witness and Spectator.

The upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality." But only when we shall have reached the absolute Consciousness, and *blended our own with it,* shall we be free from the delusions produced by Maya. Remember that the only God man comes in contact with is his own God, called Spirit, Soul, and Mind, or Consciousness—and these three are One. The day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his "own"—from the UNIVERSAL EGO, merges thereby into the One Essence, that day shall he become one with his Divine Progenitors.

YOUTH-COMPANIONS ASK— AND ANSWER

IS there some type of funeral which is legitimate within a Theosophical frame of reference? It seems fitting that attention and respect be paid the passing of a friend in some manner.

(*a*) First, there are really two slightly different approaches to the question: whether we, as "Theosophists," should *attend* the funeral of a friend given by another, or "give" the funeral in memory of a close friend? This matter, like everything attending birth, is extremely personal and one could say there are hardly any rules; at times, and in a sense, one may need to follow other than his own feelings in the situation. For instance, generally speaking, a student who takes a theosophical approach to life often finds himself out of step with the majority of people. He usually has a different slant on almost everything—often to the extent of seemingly disregarding conventions at every turn. If such a person finds a dear friend has passed away and a funeral is being given which is not exactly "theosophical," he might very well still feel respect and warmth toward the deceased and wish to share this feeling with his friends. This person will naturally bring with him and create a more dignified atmosphere than some others present, and if he is sincere in his feelings and thoughts toward the deceased person, this will, most likely, in the light of previous noncognizance of convention, awaken some worth-while questions in the minds of onlookers.

Considering the attendance at a funeral, there seem to be two kinds of funerals; the religious, and "Forest Lawn" type, which beg and cajole the public to wallow in sorrow, and those funerals which are conducted by a Theosophical student—at which a reading is given from one of the Theosophical books plus a talk on what Theosophists regard as happening to the real person after death. Death and birth alike are both solemn; one more joyful than the other, but both to be taken seriously and with wonder. Actually, death is nothing any one of us ever really gets "used to." When a friend, relative, or loved one passes away, this is always, in one sense, a new experience—troubling thoughts occur again. These feelings are all quite natural; it is only the dwelling on a negative level that is harmful. A dislike of conventional practice doesn't take care of the relationship or feelings we had

with friends of the deceased. These are real and must be met according to the way in which each wishes.

The "giving" of a funeral seems to be even more personal. The before-mentioned feelings and pulls are present, but another dimension enters; should we invite others to participate in a last gathering for a mutual friend? We all are born, live and then "die," friends express their happiness at a birth, enjoy and love during life. So why shouldn't there be an acknowledgement made at the end of this cycle? Life and death are understood, partially at least, by students of Theosophy, and this practice is in all cultures, though taking different forms. If one feels inclined to express appreciation for effort put forth during a life span, and feels, deeply, that this is really only a phase that his friend is passing through, he will definitely add to the atmosphere rather than pull it down.

Again, the expression "legitimate" is bothersome. As was said, death is extremely difficult for any sensitive man to assimilate. Therefore, he should be allowed to do the best he can with what he has to offer and have it be accepted on that basis.

(*b*) Perhaps all those attending have in common a regard for the dead person as a respected, admired, and perhaps loved human being. To each of these people the person provided some unique and remembered characteristics. The very absence of these irreplaceable parts is what provides the loss. Put another way, the departed person added something to each person's life which he found nowhere else in exactly the same degree. Death, then, of one person, may involve a partial death of just this thing in all the people's lives whom the passing person touched.

The gathering of friends after a person's death may lead toward reminiscence of times past and experiences shared. From any standpoint this appears to heighten the loss rather than soothe it, if nothing else is added. Through an attempt to remember what it was that gave the missing person his value to those present, and an effort to create within ourselves those very characteristics which we found so satisfying in another, we can make even a funeral an act of creative education for ourselves. It seems that the value of any attention given to the passing of a friend lies in the effort we make to re-establish those very qualities which made his life meaningful to us.

But then we might ask, can not all this take place within our own hearts, separately? Perhaps it can. For different individuals, one or

the other approach will have more appeal. The essential point about dying is the same as that about living for those who still remain; namely, have we learned anything from it and thus prepared ourselves for a slightly wiser and more creative contribution to the future?

(*c*) The traditional type of funeral tends to produce in its audience what amounts to a psychic orgy. It is from the section reserved for the immediate family that the most audible and heart-rending sobbing may be heard, but the friends are caught up in the emotional wave, too. If the sermon or talk does not produce these results, the viewing of the body almost guarantees it. Now, the death of a loved one may bring about great emotional turmoil to a few people in the seclusion of their rooms, but there is surely no need to allow the psychic caldron to bubble nor to put on review the suffering of the few before the many less-concerned people—as in the manner of the grand funeral. There is much danger of the audience behaving like a psychic unit, which is never good for the individuals involved, according to Theosophy, since it tends to remove control from the rational principle.

Any Theosophically oriented gathering whose purpose is to pay respect to the dead could cut down on psychic incitements in several ways. The number of people attending could be limited to just the family and very close friends. The family could make arrangements for the body independently and previously so that the friends need not torture themselves by saying farewell to what is only the shell of their friend's real self. And if any one person were to give a speech, he could construct it so as to genuinely instruct on the nature of death and its meaning, rather than eulogizing the dead person.

Thus the amount of uncontrolled psychic content can be lessened and the potentialities for learning increased significantly over the traditional Christian funeral. If carefully prepared, a funeral could constitute a profit for its participants; at least, there is less likelihood that they will needlessly suffer. Whether this formulation of a funeral is good or apt enough to be considered "Theosophically legitimate" remains to be seen. Perhaps a better kind would happen on a completely unstructured occasion where a few close friends met together in a somewhat spontaneous way and talked over what the dead person had added of meaning and depth to their lives. This kind of "funeral" might offer more immediate and ultimate value to its members. Certainly it excludes the objectionable features of the first kind.

THOUGHTS ON EVOLUTION

IN the first of the numbered items of the "Summing Up" in *The Secret Doctrine,* H. P. Blavatsky wrote that such was the mysterious power of Occult symbolism, that "the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress" could be, and actually are, "all recorded on a few pages of geometrical signs and glyphs." That the grand panorama of the ever periodically recurring Law of evolution—every expression of which occupies milliards of our years—can be compressed into a relatively few Stanzas of a highly symbolical and figurative language, is also indicated in the skeleton outline of these Stanzas from the Book of Dzyan. In the words of *The Secret Doctrine*: "The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis,* to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort."

There is, then, an identical formula applicable to every sphere and system of evolution, allowing for modifications due to the fact that every system is, in a sense, *sui generis,* being "the first and the last of its kind." The "grand plan" which governs all evolution is apparently sevenfold. The next sentence of the "skeleton outline" states: "The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe, the seven stages of the evolutionary process, which are spoken of in the Puranas as the 'Seven Creations', and in the Bible as the 'Days of Creation'." In *The Ocean of Theosophy,* this sevenfold plan is thus expressed: "The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution."

The statement that every sphere of evolution is *sui generis* and the first and last of its kind is by no means inconsistent with the teaching of an identical basic formula or plan underlying every sphere and system of evolution. An explanation on page 3, Volume I, of *The Secret Doctrine* makes this clear: "It is only with reference to the intra-cosmic

soul, the ideal Kosmos in the immutable Divine Thought, that we may say: 'It never had a beginning nor will it have an end.' With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and last of its kind, as it evolutes every time on a higher plane." The analogy with human incarnation will make this clearer. Every incarnation of the Individuality, Atma-Buddhi-Manas, which corresponds to "the intra-cosmic soul," produces or emanates a distinct personality, the lower quaternary, which corresponds to "its body or Cosmic organization" in the above quotation, and each personality is the first and last of its kind, as evolution is not only cyclic but *spiral,* and every personality represents an advance on its predecessor; hence "it evolutes every time on a higher plane."

A "plan" envisages futurity. In its inception it is an outline in the mind of all one can conceive as entering into the complete unfoldment of a germinal idea, of a proposed source of action, or of a creative work of any kind. It necessarily follows that a plan presupposes a mind or minds, to conceive and contain it, and this is just as true on a cosmic scale as it is in the ordinary affairs of human life. Concerning the cosmos, Mr. Judge's *Ocean* (page 15) states: "Mind is the intelligent part of the Cosmos, and in the collection of seven differentiations above roughly sketched, Mind is that in which the plan of the Cosmos is fixed or contained. This plan is brought over from a prior period of manifestation which added to its ever-increasing perfectness, and no limit can be set to its evolutionary possibilities in perfectness." From this it may be inferred that the ground-plan of every evolutionary system remains fixed in the Mind, or rather in the Universal Mind and Soul, during the "Seven Eternities," or the long periods of subjective rest known as Pralayas. This is stated on the first page of the Proem of *The Secret Doctrine*: "It is on this plane [the plane of the Universal Soul] that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony." Such plans and manifestations can never be identical with those previously manifested; the plans may be similar, but never exactly the same.

The "Seven Eternities" designate the milliards of years of pralayic rest, described in the first Sloka of the first Stanza, *Book of Dzyan*:

"The Eternal Parent wrapped in her ever invisible robes, had slumbered once again for Seven Eternities." In answer to a question about the propriety, metaphysically speaking, of thus dividing Pralaya, H.P.B., in the *Transactions of the Blavatsky Lodge,* replied: "The term 'Seven Eternities' is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours, so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the 'Night' after the Manvantaric 'Day'." The division of the Night of the Universe into seven vast periods, called Eternities, suggests that there is a type of motion even in Pralaya. In answer to a question about the existence of the "Great Breath" during Pralaya, H.P.B. answered: "assuredly; for the 'Great Breath' is ceaseless, and is, so to speak, the universal and eternal *perpetuum mobile.*" She adds that a very ancient Rishi, in a magnificent poem on Pralaya, compared the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean. (*Transactions,* 9-10.)

The Great Breath, as ceaseless motion, is not that visible objective motion which is subject to perception and with which science is largely concerned. It is rather that abstract noumenal motion which is the *eternal* movement of Consciousness itself, and the various types of motion known in such sciences as astronomy, physics, and chemistry are its peripheral effects. In the words of the Proem: "Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions." Again, on page 15 of the Proem, the Great Breath is associated with precosmic Ideation or Plan which precedes and is the directing force of manifestation. When manifestation has begun, precosmic Ideation continues as cosmic Ideation. "It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution." In short, the Great Breath is the carrier and One with the living, conscious, ever-present Plan of all Evolution, in which is also inherent the potency of its ultimate fulfillment.

The idea of Pralaya being divided into seven vast periods, called

Eternities, suggests that the plan which exists in the Universal Mind during Pralaya is itself becoming "formalized" within that Universal Soul or Mind, until the hour strikes for that plan to come into objective expression with the inception of the new Manvantara. The analogy of Devachan and the state of Sushupti or dreamless Sleep perhaps answers this concept, for the Devachanic consciousness is divided into stages or periods, as is clear in the following statement from the *Ocean*: "The last series of powerful and deeply imprinted thoughts are those which give color and trend to the whole life in *devachan.* The last moment will color each subsequent moment. On these the soul and mind fix themselves and weave of them a whole set of events and experiences, expanding them to their highest limit; carrying out all that was not possible in life. Thus expanding and weaving these thoughts *the entity has its youth and growth and growing old; that is, the uprush of the force, its expansion, and its dying down to final exhaustion.*" (Italics ours.) When the final stage of the life in Devachan is ended, the soul wakes from the dream and has an Egoic perception of the Eternal Plan of all spiritual evolution, within which it also sees its own special individual plan and the extent to which it is out of harmony with the Eternal Plan due to wrong Karmic causes set up in past lives.

Such is the vision before birth, as stated by H.P.B. in her *Key to Theosophy*: "As a man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on earth, the *Ego,* awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and rebirth that the *Ego* regains its full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The 'golden thread' sees all its 'pearls' and misses not one of them." (Page 163.)

This state must be the state of Dreamless Sleep, when the Higher Self is in a state of absolute consciousness; when the Immortal Ego, freed, for the time being, from its prison of clay, is able to give full rein to its almost omniscient consciousness. Now it knows and is aware of the significance of its past lives, it is fully aware of the Karmic connection of the long series of those lives with its present incarnation, and in the light of the past and present, it sees futurity—not a fixed

and implacable futurity, but one which can be modified, molded, and given direction in line with the One Eternal Plan of divine evolution. These thought-actions of the Immortal Man come through to us daily in the form of dreams. We call them "thought-actions," because the thoughts of the Immortal Individuality are not like the thoughts of the mortal personality, subjective pictures, but living acts and deeds, present actualities. The dreams of the sleeping man may be considered as fragments of a complete and perfect design—the Divine Plan of all Evolution; but because of the abyss between the consciousness of the Higher Ego and that of the lower self, these fragments generally reach us in broken and distorted forms. Our aim should be to try to interpret the fragments correctly, to profit by the instructions imparted, and to finally recover the perfect design.

(*To be concluded.*)

THE EPHEMERAL VIRTUES

Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world,—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

—EMERSON

ON THE LOOKOUT

A Central Problem of our Time

"The habit of speaking uncharitably of our neighbor and brother at every opportunity," which H. P. Blavatsky in 1888 called a "moral cancer," and an "ominous sign of the times," has now become, according to Harry and Bonaro Overstreet, "the central problem of *our* time." In the preface to their most recent book, *The Mind Goes Forth,* the authors say:

> In this book we try to come to grips with what we feel to be the central problem of our time: the growth among us of extremisms and hostilities. Curtains of anger and suspicion have everywhere been lowered, not only between nations, but between individuals and generations under the same roof; and between groups and races that must work constructively together if our kind of society is to have a future . . .
>
> We believe that the most appropriate drama in which we humans can engage is that of understanding. This is the drama of the mind's going forth to meet life more than half way. It is the drama of trying to see the other person's point of view; of trying to look at problems through other people's concerns and life conditions. Whenever this drama is enacted, the qualities that make us *human* have a chance to find expression and endow life with meaning.

The Drama of Understanding

With the Overstreets, as in Theosophy, *understanding* is the very core of human relatedness; it is the first step toward "forgiveness." To understand all, is to forgive all, is a dictum, not only of high moral value, but of psychological maturity as well. He is "hero" indeed, who sets out in the quest of full understanding of himself and others. One of the earlier stages of this heroic quest is the ability to forgive. The Overstreets describe the person of genuine compassion as follows:

> The truly forgiving person does not act out his forgiveness according to rule or tactic. What he does in effect, in the most constricting of all situations—where human beings face each other as offender and offended—is to make room for things to be set right. How he does this we can perhaps best see by noting certain things that he does not do.
>
> He does not make a prolonged exercise of placing the blame. . . . The truly forgiving person does not go in for melodramatic emotional "scenes" of repentance and forgiveness . . . Again, he is not self-righteous in forgiving. He does not place the offended self on a

pedestal and, from that superior vantage point, condescend to the "sinner." . . .

TOWARD WISDOM IN ACTION

A person of deep generosity toward life knows that any sound act of forgiveness has to be an act of healing. . . . It aims to lower tension, not heighten it; to prevent self-defensiveness from blocking new insight; to move as swiftly as realism permits beyond the weighing of error to the weighing of new possibilities; and most of all, to get the interpersonal relationship back on the plane where the pronoun *we* is easily spoken. . . . There is one final thing he does not do. He does not enlarge his condemnation of a specific misbehavior until it covers the wrongdoer as a total personality.

It is no sound practice, we have learned, for a parent to say to a child who has done something wrong, "You're a bad boy; and you know I can't love you if you're a bad boy." The wise parent confines his negative judgment to the specific misbehavior. He singles this out, so to speak, from the general company of behaviors and makes it stand clear as unacceptable. He rejects it, but he does not reject the child. Neither does he drag up from the past all the mistakes he can think of that the child has ever made, framing out of the whole a covering generalization: "You always . . ." What the wise parent does not do in the handling of a child, we, if we are wise, do not do in any of our human relationships.

BREEDING-GROUND OF UNCHARITABLENESS

In "Is Denunciation a Duty?" (one of H.P.B.'s several articles written at the white heat of her innate revulsion at cant and hypocrisy), H.P.B. describes the habits which have brought us to the opposite of the "understanding," multiplying those who "judge and condemn right and left, indulging in wholesale slander":

Most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of "baby" and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. (THEOSOPHY 41:538.)

CHANGED STYLES IN DE-BUNKING

Since one of the great objectives of Theosophy is to "break the molds of men's minds," it seems clear that those who still react according to

traditional "conditioning" are lagging in the duties of the new cycle. H.P.B. wrote that "there are Theosophists, who, forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbor." This was said many years ago. Those to whom the judgment now applies "date" themselves psychologically—as is clear from the following passage from *The Mind Goes Forth*:

> The old-line tradition of "debunking" required that somebody be cast as dolt and fool. The old-line tradition of radicalism required that somebody be cast as villain: as enemy of the people; as an object to be hated and destroyed.
>
> What impresses us most about young people, today—not the delinquent minority, but the overwhelming majority—is that they are singularly free of hatred. As personalities, they are, by and large, slanted toward friendliness. They are not, it would appear to us, in the old traditions of "debunking" or of turning society upside down in "righteous" anger, because they are quietly forging for themselves a new inclusive tradition that does not require them to enjoy belittling and hating; namely a tradition of nurturing.

Traditional Barriers Down

> Countless American service men who, within one or another theater of war, have done what they could to make life tolerable for the children are in this tradition. So are the students such as those who made up the project team in India. Today there are increasing numbers of such students, in one group or another, moving across old barriers in a spirit of new neighboring. The fact that every public opinion poll shows young people to be more free of prejudice than older people is another sign.

The Liberating Mind at Work

A marked advance has been made, however, in freeing men's minds. In the article cited above, H.P.B. could truthfully say: "We are soaked through and through with the conviction that . . . *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action." In 1956, however, it was possible for the Overstreets with equal truthfulness to conclude their book by saying:

> The liberating mind, above all, is at work in religion. "I suggest," writes Arnold Toynbee, "that we recognize all higher religions as

revelations of what is good and right." These are sober, even prosaic words, but they carry within them the intensity of a mind that wills to go forth beyond its culture-bound devotions to practice reverence for what others reverently care about. Here, perhaps, is the most deeply uniting bond that can be established among men on earth. For if we can unite on what we reverently care about, then we can take our lesser differences in stride.

THE ETERNAL PILGRIMAGE

In this book we have written about what might well be called the pilgrim journey of the mind. The journey starts, as we know, with an egocentric, immature preoccupation with ourselves; but as our years grow generous, we move beyond ourselves.

This, perhaps, is the best present version of the profound insight that "he that loseth his life shall find it." He who goes forth beyond his own limited points of view, his own half-truths and well-loved prejudices, and tries to see life from points of view unfamiliar and even forbidding, will in the end find himself at home with life. For he has made life his home.

This last paragraph defines steps we *must* take in our "obligatory pilgrimage . . . through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term."

SURGEONS CLEAN HOUSE

Several leading surgeons, says *Newsweek* for August 5, have started a campaign against unnecessary surgery. "Some of these unjustified operations are performed because of bad judgment; others for mercenary reasons; but whatever the reason even one unnecessary operation is too many," observed Dr. Paul R. Hawley, director of the American College of Surgeons. *Newsweek* comments:

American surgeons, as a whole, are honest, qualified men who accept the self-imposed discipline and the high standards of competence and ethics set forth in the code of the American Medical Association. But there are surgeons in the profession—fortunately the number is small—who do fee-splitting, who perform ghost surgery, who charge exorbitant fees for their services, and who do unjustified operations.

The lamentable existence of such wholesale unethical surgery has come under vigorous attack by leaders in the field, who resent being held responsible for the acts of a few unscrupulous surgeons. The goal of these surgical reformers is to preserve the integrity of the profession, and to assure all Americans that when the surgeon lifts his knife, *the operation will be necessary* . . . [and] do not hesitate to expose any colleague [guilty of] needless surgery.

Areas of Responsibility

"Conscientious surgery is a matter of putting the patient first," says *Newsweek*. Tacit in the remarks is the assumption that the physician or surgeon is responsible to the patient for giving an honest outline of the situation and not only the probable, but also the possible, outcome of the operation. The patient, on the other hand, is responsible to himself and family to get as complete information as possible, and also to see that a fully competent surgeon operates. That, in our ignorance, fear of pain often nullifies fear of surgery is seen in this comment by Dr. Hawley:

> Licensure in the healing arts has not kept pace with the great advances in modern medical care. Few laymen have any idea of the special training required for complicated surgery. I shall never cease to be astonished at the number of people who would not invest a penny in any enterprise without full assurance of its safety, yet who will hop up on the operating table and permit just anyone to cut into their bellies.

More Emphasis on Medical Ethics Needed

The operations most abused, are, according to Dr. Hawley, appendectomy, hysterectomy, uterine suspension to relieve backache, Caesarean section, and removal of "slipped" or hernial disk. Any of these operations may be not only justified, but *necessary,* yet Dr. Hawley, who himself has a hernial disk, prefers "to live with the pain rather than risk operation." In support of his campaign, Dr. Hawley says:

> It is up to the medical profession to put more emphasis on medical ethics and less on etiquette between doctors and their colleagues. Doctors are reluctant to testify against each other, and that is the toughest thing we have to overcome.
>
> The time has come for honest surgeons to go after doctors who do not accept their responsibilities to the public. To realize these responsibilities, surgery must keep its feet out of the mud, its eyes off the dollar, and its conscience focused upon humanity.

This article is worth noting largely because it appears in a lay magazine of wide circulation, and because it brings into the open a situation which only a minority of the public has suspected. It is gratifying to see that a reformation may be coming from within the ranks of medical men, rather than as a result of public pressure. Again, the rule "Trust *Nature* and Karma as far as, in reason, you can," seems to be establishing itself.

REFLECTIONS OF THEOSOPHY IN FICTION

Evidence that a Theosophical orientation towards any and all subjects is "the natural property" of the human race as a whole comes to light in many ways. Most Theosophical students have had opportunity to be impressed by the spontaneous leaning toward reincarnation of men who have had no formal religious or philosophical training. Then there are the numerous works of fiction in which Theosophical concepts perennially appear—the last instance reported by Lookout being the unusual attention given to the idea of reincarnation by James Jones' *From Here to Eternity.* This book, certainly, is no "rarefied" novel: its characters are of common clay and infested with every familiar *kama-manasic* frailty. But talk of reincarnation seems as natural to them—and to Jones—as their more censurable forms of activity.

Recently Lookout received a detached page exhumed from *Esquire* for November, 1952, in which an essential truth concerning reincarnation and karma is conveyed by a brief story.

SHORT, AND TO THE POINT

The title of this "short-short" by Thomas Sterling is *The Cold Light.* The scene opens just after a much-frustrated man has committed suicide. He expected oblivion; but found instead that he and all of his frustrations remained intact:

> Death was a distinct disappointment. He had hoped, in those last days before his life ended, that the word "disappointment" would cease to have meaning for him. But this pall of petty frustration, which had driven him to suicide, appeared to be the atmosphere he would take with him—wherever he was going. . . . A lifetime of minor disasters had rubbed his nerves raw so that he could scream with pain if a shoelace broke in the morning. And now oblivion was denied him, and he was even more helpless than before. He was wide awake but nothing more. He had to lie still and take whatever was coming. "What a mess!" he would have said, and perhaps there was a ghostly and exasperated hissing in the pungent air.
>
> He thought compassionately of the Englishman who had stopped one morning in the middle of dressing and shot himself, leaving a note: "Too many buttons." What a shock the poor fellow must have had when he found himself lying there half-buttoned, no better off than before. How he must have cursed, in the surprisingly vigorous

way that Englishmen can curse, and afterwards prayed for Eternity to make up its mind one way or the other. *What a farce,* John thought. *What a farce!*

Something "Has" to Happen!

So the reflections of the deceased continue. He cannot remain frozen, in limbo, forever—or can he? Someone must do something about this state, in which he has lost the power to make any sort of decision. And someone does—or rather, three people do, but not in any manner "John" might have imagined during his wildest speculations. But first he noticed that he was entering into some new sort of atmosphere:

> Now he understood, lying helpless in a body he could no longer feel, that he had been led on once again, in a way he had never suspected. He had counted on Death to take him away from this miserable state, only to find that the boat was forever stuck at the dock.
>
> Then it occurred to him that it was physically, or spiritually, impossible for him to stay indefinitely where he was. Sooner or later someone would come and pick him up. And then what? Perhaps he would stay there only until they disposed of his body. That seemed reasonable, though distasteful. But where would he go then? He was suddenly annoyed at the inefficiency of the nether world and he felt again the irritation he had first suffered when the Long Island Railroad stalled him in a tunnel under the East River. He wanted to grit his teeth and crumple something.
>
> At that moment, however, he noticed a hospital odor. It came to him not in the usual way, not through his nose, which was now a useless lump on his face, but as a mist seeping through him. He realized then that his room was somehow changing, proof that he was going somewhere.

The Punch Line

> Then there was a light, blinding but not warm. It really should be warm, he thought. Heat follows light. Nevertheless, he was cold. His sensations were alarmingly physical for a man who was dead.
>
> *Is it possible,* he thought, *that I am not dead, that some meddling fool has got to me and had me carried off to be patched up? What a vicious and unfriendly thing to do!* The smell grew stronger and the cold bit at him; he decided that he was not dead, that he would have to kill himself again—or resign himself to a lifetime of endless disappointments. Physical sensation began to overwhelm his mind. . . .
>
> Then his mind became confused by the cold and the light and the powerful antiseptic odors and even by voices, so that he could hardly

record his own surprise as a hand closed around both his ankles and picked him up, and another hand slapped him sharply behind.

No allowance for an after-death state, here, yet the essential "message" certainly gets across. Death is not the end, it is never an escape, but simply the doorway to a new birth.

The Plight of Southern White Women

An article of this sort appears in *Ebony* for November. (*Ebony* is one of the most widely read of Negro-American magazines.) The article, written by two Southern whites, tells a side of the segregation problem unknown to most:

> For generations the legend of the Southern White Lady has plagued the daily living of many Southerners trying to be good human beings first, and women second. Today the South is undergoing many changes—agricultural, industrial, political—but one of the most important and least noticed is the undermining of that hollow pedestal upon which Southern women have been confined for so many years.

Confining Traditions

One white matron, speaking of her grandfather, who boasted that he had "the fattest mules in the county, the stoutest Negroes in the state, and the prettiest womenfolks in the South," agreed that he probably "loved" and was "good" to them all, but that he could never understand that "sometimes mules or Negroes or women don't want to be loved: they just want to be turned loose." *Ebony* continues:

> Southern white women should be particularly well equipped to understand the Negro's present drive to break the straitjacket of inequality and stereotype. A politically alert lady in one of the largest cities below Mason-Dixon says, "Don't forget that Negroes won the right to vote over a half-century before women were allowed the ballot. Then when poll tax laws were passed to disfranchise Negroes, we found that in those states fewer whites voted, too. In a poor family, during hard times, there was often money enough to pay only one poll tax—and that went for the head of the house.
>
> "Of course there have always been many of the same intimidations used to freeze women and Negroes out of political activity: 'nice' females and 'good' Negroes stay home and mind their own business. That's the refrain that kept us off juries, away from the high-paying jobs—in general, out of competition."

It appears, sadly enough, that all conventions in social or group attitude militate against Brotherhood—which, when practiced, is never conventional, but rather inspirational and individual.

Parallel Freedoms

Other quotations from Southern white women show the general trend:

> The difference in working in politics here and out West is enormous. There, I was a person, an individual. Here, I'm a woman. We need integration on this level too.
>
> Everything's so much a matter of manners. If a Negro will humble himself, he can get almost anywhere; if a woman will use some of the old familiar wiles, she can get almost anything. But Negroes are tired of playing Uncle Tom and we're tired of playing Scarlett O'Hara. It's a new world of the H-bomb, and we've got precious little time to pamper prejudice—our own or anyone else's.
>
> The freedom of our women and Negroes in the South has always run closely parallel.

Bootleg Brotherhood

In November of 1930, twenty-six Southern white women met to form the Association of Southern Women for the Prevention of Lynching. A part of their platform reads: "Public opinion has accepted too easily the claim of lynchers and mobsters that they were acting solely in the defense of womanhood. In the light of facts, this claim can no longer be used as a protection to those who lynch. We pledge ourselves to create a new public opinion in the South which will not condone for any reason whatever acts of mobs or lynchers."

The Association has grown enormously in the intervening years, although even yet, many women, because of a "husband's ridicule or a neighbor's anger," are forced to work behind the scenes. As one member put it: "I wouldn't dare tell my husband that the church meeting I attended today was interracial. I guess you could say that the best we're doing down here now is peddling Bootleg Brotherhood. But sometime, maybe sooner than we think, this Prohibition, too, will be repealed in practice as well as in law."

Brotherly Love

Yet, even "bootleg brotherhood" is a start in the right direction; these Southern women feel the "concern" that is the beginning of brotherly love, and provide a "nucleus of Brotherhood." As Erich Fromm says in *The Art of Loving*:

> The most fundamental kind of love, which underlies all types of love, is *brotherly love.* By this I mean the sense of responsibility, care, respect, knowledge of any other human being, the wish to further his life. . . . Brotherly love is love for all human beings; it is

> characterized by its very lack of exclusiveness. . . . Love of the helpless one, love of the poor and the stranger, are the beginning of brotherly love. . . . By having compassion for the helpless one, man begins to develop love for his brother; and in his love for himself he also loves the one who is in need of help, the frail, insecure human being. Compassion implies the element of knowledge and of identification.

"Compassion is no attribute. It is the Law of Laws . . . the law of Love eternal."

SHOTGUN MEDICINE DUBIOUS

Earl Ubell, science editor of the New York *Herald Tribune* (June 30) reviews a "brilliantly written report" on mental illness by Dr. Joseph Zubin, of Columbia University, and Dr. Virginia M. Studt, of Hunter College, in the June *Psychological Bulletin.* Mr. Ubell says:

> What has happened is simply this: two scientists have reviewed most available studies on treatment of mental illness—electric shock, insulin coma, brain surgery and metrazol—and have come up with the following conclusions:
>
> 1. In the long run, these therapies give no better results than leaving the patient alone, that is, giving him non-specific therapy.
>
> 2. There is an immediate good effect from these treatments that may save lives from suicide or self-starvation by severely depressed patients.
>
> 3. The studies themselves, for the most part, are poorly done from the scientific point of view so that it is difficult to tell what effects the treatments had, if any.

Drs. Zubin and Studt noted, says Mr. Ubell, that "every statistical study in which patients have been observed for long periods after the treatment ended showed they were no better off than patients who were not treated at all. . . . [However] The value of treatment is not to be overlooked for its early effect, since it does save lives."

MENTAL DISEASE CYCLIC

In general, the report shows, says Mr. Ubell, that—

> Psychiatrists have still to learn that they are dealing with a disease which fluctuates in intensity, and which can easily fool them into believing that they have helped the patient when they, as physicians, have merely hung on to the coattails of a variable disease.
>
> The psychiatric research worker must learn what cancer scientists have learned: that subjective "improvement" is often misleading, and may not result in therapy. They must, in effect, only half believe their eyes and start believing in their numbers [statistics]—and the numbers must be good.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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